لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Tabuk 1351—September 1972

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EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

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For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVII TABUK, 1351—SEPTEMBER, 1972 No. 9

Future belongs to us
God Himself appoints His Khalifa

On the memorable morning of November 9, 1965, some 10 hours after his installation as the Divinely-designated Khalifa of Islam, Commander of the Faithful, Hazrat Sahibzada Mirza Hafiz Nasir Ahmad, Khalifa-tul-Masih III, referring to the passing of the Imam, the late Amir-ul-Mominin, the Promised Reformer, Hazrat Haji Mirza Fazle Omar Bashiruddin Mahmud Ahmad, the Khalifatul Masih II, observed : "An hour like this is very critical for Divine movements ; it is in a manner of speaking a kind of resurrection. At such juncture members are in great consternation and the hostile elements are swayed by hope and desire to see disintegration in the ranks of the Divine Movement or some kind of weakness coming to surface or a rift in its unity, in its cohesiveness and in the ties of mutual affection. But the movement founded by the Hand of God comes up at such crises with the message of its life and not of its death. Allah the Magnificent does not transfer leadership from one shoulder to the other because His servant grew old and

weak and it was beyond His power to keep him hale and youthful ; our adored Lord has power over everything. He does so to show the world that every eye should turn to Him alone. A servant be he big or small is but a servant. The source of all graces and the real mainspring of all blessings is His person alone.

In order to instil in hearts the lesson of Unity (tauhid) he calls to His presence a servant and calls upon another servant who was the least, and very small and a misfit in the eyes of the world, to be up and take up His assignment, in utter disregard of his shortcomings, his scantiness of knowledge and his ignorance, requiring of him to look up to Him, the Possessor of all powers, to invest all hope in Him and place all reliance on Him alone, for, all the brooks of knowledge ooze from Him. It was He Who taught our Master (the Promised Messiah) 40,000 Arabic root-words overnight without His powers being diminished in aught. It was He Who raised up Islam at the time of a great crisis when men decided to wipe it out with the sword. He intervened between its attack and Islam. Big powers ruled the world then but no temporal kingdom, even the most formidable, could eliminate Islam.

Our Lord has proclaimed : "I have decided now to make Islam dominant in the globe". Islam shall therefore dominate the world and it shall become paramount through these feeble hands. Why should our shortcomings distract our gaze ; our eyes are fixed at the Hand which we feel moving behind our weak hands. Why shall we take into account our lack of strength ; our trust lies in the Power that has contained in His grasp everything of the world encompassing it completely

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Last evening the electoral college elected this humble servant. God knows even this morning I felt like one who loses a dear one but cannot believe that he has parted with him. I cannot likewise believe. I feel I am in a dream and wondering what has happened.

God the Supreme took away from us one whom He had made a shield for us and pushed me to the front. I am very weak. In fact I am nothing. Perhaps a clod of earth has more power of resistence than I have. I have not even that much.

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But since I reached my age of discretion I have been hearing that God Himself installs Khalifas (deputies). If this is true and certainly it is the truth then there is no cause for me or for any of you to feel dismayed. He who has undertaken this shall certainly push it through and it shall be done. But some obligations have become due to me and some are due to you. I declare this in the knowledge that Allah the Sublime is a witness and so are you that to the best of my understading as gifted by Allah the Supreme, to the best of my ability as granted to me by Him and to the best of my power as given to me by Him, you shall find me your well-wisher. I will every moment and every minute help you with my prayers and with any other means at my disposal and I hope to God that He will grant that you should help me in this mission with your prayers, morning and evening, day and night, and with your good suggestions and sympathies and endeavours that the Unity of God the Excellent be established in the earth and the banner of Muhammad, the Prophet of Allah, peace of Allah and His blessings be on him, be unfurled in the world.

Today the world regards you as weak and regards me as very much so. But a day will come when people will marvel when they behold the immense potential of the Divinely-established dispensation. that looked like a broken reed, lacked in wealth and resources and worldly prestige, and was pushed around from all sides and despised by all, the dispensation that the world wanted to trample under its feet, attaining to the heavenly heights through the graciousness of God the Supreme, with the Holy Quran that ornamented cornices in homes, making its home in hearts and springs of knowledge and virtue and piety and compassion for mankind and fellow-feeling gushing forth from the heart of man as a fountain of water had sprung forth at the hour of need from betwixt the fingers of the Holy Prophet (peace of Allah and His blessings be on him).

The world shall witness this spectacle so has Allah willed. Each one of us should therefore do his duty to the best of his ability.

Eng : *A. G. Soofi*

Muslim Scholars on Prophethood in Islam

Since according to the Quranic verse "*you are the best people raised for mankind*", the Muslims excel all other nations, then how is it that while prophets like Solomon, Zachariya, John and Christ appeared in the Mosaic dispensation, so far only one prophet has been raised in the Muhammadiya dispensation; if prophethood is a favour and if the Muslim nation excels others, there should have been more prophets in this nation than in the Mosaic dispensation.

Answering this criticism, the Promised Messiah (peace of Allah be on him) said:

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"Naturally the question arises here that in the Ummat of Moses many prophets appeared and in the nation of Islam only one prophet has come so far, thus in the circumstances Moses holds the palm is an inevitable conclusion. The answer to it is that the prophets coming among the nation of Moses were all chosen by God directly without Moses having any reference thereto. But in this nation there have been thousands who became saints through the grace attending their subservience to the Holy Prophet (peace of Allah be on him and His blessings) and also one who is both a follower and a prophet. This is grace abounding and not to be found with any other Prophet. Leaving aside the Prophets of Israel, majority of the people of Mosaic dispensation were imperfect. Their prophets, as already stated, received nothing from Moses and were on the c ntrary, chosen directly. But in the

> nation of Islam thousands were made saints only because of having followed the Holy Prophet and also one became a prophet while at the same time remaining a follower."

Ibrahim would have been Prophet

On the demise of his son, Ibrahim, the Holy Prophet (peace and blessings of Allah be on him) observed :

> "O Ibrahim, we are deeply grieved over thy separation", adding at the same time, "Had Ibrahim lived he would have certainly been a righteous prophet".

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It should be remembered in this connection that the verse relating to خاتم النبيين (Seal of Prophets) was revealed in the 5th year of the Hijra, while Ibrahim died in the year 9 or 10 of the era, that is, some five years after its revelation.

Hazrat Mulla Ali Bin Muhammad Sultan-al Qari (died in 1014 A. H.,) a towering divine of the Hanafi sect, in his commentary on this observation of the Holy Prophet (peace of Allah & His blessings be with him) remarks :

> "Had Ibrahim lived and become a prophet, he would be among the followers of the Holy Prophet. It would not contradict the Divine word Khata-mannabbiyeen which means that there shall not be a prophet abrogating his law and raised from outside his followers."

Hazrat Shaikh-i-Akbar Mohiyyuddin Ibne Arabi (died in A. H. 638) who was a great luminary of the middle ages of Islam, very explicitly says that only the door to law-bearing prophethood and not to general prophethood has been closed. He says :

> "The prophethood that terminated with the Holy Prophet (Allah bless him) is verily the law-bearing prophethood since there remains no need in this field ; therefore there is no further law to abrogate

his law nor to add to his law any new ordinance and this is the meaning of his statement that 'verily apostleship and prophethood ceased' and therefore there shall not be another apostle after him nor such a prophet as 'would follow a law other than mine but he shall be subject to my law."

And again on the same subject he says:

"Prophethood is open to people till the day of judgement and while only law-making has stopped and law-making is but one of the parts of prophethood".

And yet in another book, Hazrat Ibne Arabi says:

"In so far as the law-bearing prophethood is concerned, it has verily ceased and terminated in Muhammad (Allah bless him) and therefore there is no law-giving prophet after him but Allah has in His graciousness to His servants, continued general prophethood without the law-bearing element".

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Who is a Prophet?

Hazrat Mujaddad Alif Sani (died A. H. 1934) says:

"Attainment to the excellencies of prophethood by his followers in the way of allegiance and as legacy after the advent of the Seal of Prophets (salam and salutations to him and to all the Prophets) does not contravene his finality. Therefore be not of the doubting ones in this matter".

The Mujaddad Sahib Sirhindi has observed in his Maktubat (letters) that though there are among this nation some (people) who have been honoured with the Word of God and His address and such ones shall continue to be till the doomsday, but only such a one as is graced with Divine word and address in exceeding generous measure and is given intelligence of hidden things in abundance, is designated as prophet.

The period of Hazrat Ahmad is followed by the times of Hazrat Shah Waliullah Muhaddis of Delhi (died in A. H. 1176). Hazrat Shah Sahib has been acclaimed as the reformer of the 12th century Alhijra and Muslims of Pakistan and India, all and sundry, pay homage to his wide learning and great erudition. Says Hazrat Shah Sahib :

> "Prophets ended with him i. e. there shall not be after him one whom Allah the Holy invests with law to exercise it over man".

This testimony was given by Hazrat Maulvi Muhammad Qasim Nanotvi, the renowned founder of the Madrasatululum, Deoband (died in 1889 A. D.)

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> "In the conception of the masses, the Holy Prophet (Allah bless him) was Khatam in the sense that his term came after the time of the preceding prophets and he is the last prophet of all. But it is evident to the wise that there is no superiority whatever inherent in precedence or subsequence in terms of period of time. How can then the expression

و لكن رسول الله و خاتم النبيين

(and but he is the Apostle of Allah and the Seal of Prophets) denote praise, in this context. But if this description is not in the sense of praise and this status not one worthy of praise then Khatamiyyat can certainly be correct in the sense of subsequence in terms of period of time. But I know none of the Muslims will tolerate this view".

And again the Maulana says :

> "If a prophet appeared after the Holy Prophet (Allah bless him) it would in no way affect his finality (Khatamiyyat)".

The meaning of Khatamun Nabiyeen by Maulvi Muhammad Ali

"In any case we stand on the point that Allah can raise a Prophet whenever, and wherever, in His wisdom He might choose to do so. Also He can confer the rank of *Siddiq*, *Shaheed* and *Salih* on whomsoever He likes. The only thing needed was a sincere supplicant."

(Address by Maulvi Muhammad Ali as reproduced in Al-Hakam, July 13, 1908, page 6).

Again he says:

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> "This movement accepts the Holy Prophet in the true and correct meaning of Khataman Nabiyeen; it holds the belief that no Prophet, old or new, can come as a direct recipient of prophethood without a link with the Holy Prophet, in an absolute surrender and obedience. With the dispensation of the Holy Prophet Muhammad, all the doors leading to prophethood and apostleship were definitely closed, except for one who should enter in complete obedience to him, accepting his colour, as verily his own, and in all his moral and ethical standards, deriving guidance from his light. For him the door remains open, in divine discretion". (Review of Religions, Urdu, May, 1908, page 186).

MOON IN THE EAST

(A SHORT BIOGRAPHY OF THE LATE HAZRAT KHALIFA-TUL MASIH II)

By N. R. A. G. Soofi

— XVI —

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The Operation Reclaim

The ninth year of the Khalifa-tul-Masih's ministry brings us to a great battle-ground where Islam and Hinduism were interlocked in a life-and-death struggle. The hostilities that broke out suddenly had instant and resounding impact on the political scene as much as on the economic inter-change between the two communities with far-reaching effects on the future shape of things, slowly but inexorably, as if propelled by the hidden hand of fate, culminating in a full scale break-up of India into two independent nations and three splinters.

The Muslims of India were largely converts from Hinduism. The process had started in the 7th century following the invasion of India by Muhammad Bin Qasim prompted as a reprisal against the dastardly treatment of Muslim travellers that included some women who were subjected to humiliating treatment. Many saints, divines and preachers paid visits to this land famed for its spices and celibacy and its temples and baboons, its Rajahs and its hermits. They drew large crowds and as they practised brotherhood at the table and rubbed shoulders together in prayers, the class-victim Indians were impressed and soon joined the new faith in large numbers. Then came Muslim conqucrors, the Saljuks, the Ghauris, the Khiljis, the Tughlaqs, the Lodhis and the Mughals. Brahmins, Rajputs, Jats and untouchables joined the ranks of Islam in legions. The Mughal Empire was too secular to devote much time and treasury to the instruction of large populations of neglected converts and their generations. Muslims had no alternate arrangements—no public organizations founded

by the individual Muslims or communities to take care of the educational and spiritual requirements of the nation.

By the end of 17th century the world of Islam had retired from the field as an effete and spent up force. It had lost initiative; it had lost spirit and it was contented with stagnation or civil strife.

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Conversion, Expulsion, Liqudation.

The Western powers had in the meantiome set on a discovery and conquest course. The British got foothold in India and in due course of time developed it into a strangle-hold. They realized that they could survive only through a divide and rule policy. They succeeded in that direction admirably and managed to stay for over a hundred years on velvet. The Hindus in the course of British occupation availed themselves of all opportunities of education and employment and political advancement and national solidarity. They even planned whole-scale conversion of Muslims to Hinduism. The latter course was favoured during the first three decades of the 20th century and the idea of whole-scale liquidation of Muslims was adopted when the conversion campaign ran into difficulties and Muslim mass-contact campaign of the Indian (Hindu) National Congress was foiled by the All India Muslim League.

Large populations of Muslims living in the hinterland of Hindu majority centres were selected for conversion to Hinduism. It was a silent conspiracy hatched in the beginning of the 20th century. News of stray conversions trickled down to the Muslim centres at Lucknow and Delhi. Maulana Shibli of Nudva and Maulana Abdul Haque of Delhi tried to do something about it but failed to muster any support.

In the early twenties Hindus and Muslims were hand-in-glove against the British rule and the names of Gandhi and Shardhanand and Lajpat Rai and Tilak (Hindu leaders) sounded lolly-pop to Muslim masses. While the Muslims basked in the sunshine of new-born Hindu-Muslim closeness, Shardhanand, leader

of the militant anti-Islam Hindu Arya Samaj, was stepping up Muslim conversion activity in the United Provinces (Uttar Pardesh State) of India quietly. It was gaining ground.

The *modus operandi* was :—

(1) Persuasion through offers of money,
(2) Offers to write off loans.
(3) Threats to press foreclosures of mortgaged property, for Hindu money-lenders had dug deep their fangs in the rural economy of the indebted Muslim labour.
(4) Financing public welfare projects,
(5) Employment of muscle-men to terrorize Muslim public.
(6) Denigrating Islam.
(7) Making emotion-packed appeal to the effect that their fore-fathers had been forcibly converted to Islam by Muslim conquerors, so that they could revolt against their faith and walk over to the fold of Hinduism, their ancestral religion.
(8) Huge processions of men riding camel carts, oxen carts, sporting guns, brandishing swords and spears would invade the target Muslim population and force them to join Hinduism.
(9) A petty Raja would open a big kitchen in the area and lavish free food and gifts and honeyed talk.

Muslim leadership knew what was going on but could not come to any agreed program. 'Deoband' and 'Firangi Mahal' two other great centres of Islamic learning shared the inertia that plagued Nudwa and Delhi.

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Disclosure angers Muslims

In the meantime Shardhanand blew the lid off. His conversion movement among Malkana Rajput Muslims of the United Provinces of India was bearing fruit. He had gauged Muslim reactions and expected no counter-challenge from that quarter except a sporadic hue and cry which he believed would die away unheard no sooner than it was raised. In March 1923

he made a public appeal for funds to the Hindus to finance his conversion enterprize among Malkana Muslims of whom he claimed to have got over to Hindu fold some four thousand individuals and "such people are scattered in every part of India. They number between five to six million. If the Hindu society keeps up its mission of absorbing them in its ranks, it will not be a matter of surprise to me that this number could run into ten million." This appeal was carried by the Hindu Press.

Another press report appearing in a Hindu paper, the Kesri, Lahore, of March 12, 1923, to the effect that the Hindu Maharaja of Kashmir had planned to convert four hundred thousand Malkana Muslims to Hinduism and had invited Sanatan Dharam Hindu priests to hold consultations with Kashmiri Hindu priests on a program, confirmed the existence of a big conspiracy among Hindus to liquidate Islam in India.

The Hindu press announcements did not go without notice. A wave of indignation swept over the Indian Muslim masses. Echoes of the Hindu plan were soon heard in other Hindu strongholds. Swami Vicharanand of the Hindu Gurukal Kangri Academy said in a speech : "Hindu-Muslim unity is basic to independence. But according to us true unity lies through conversion. As long as Muslims and Christians of India are not won over to Hinduism, you cannot achieve independence."

The Muslim Press reacted with anger and called for joint action on the part of all Muslim sects or face total annihilation. (Zamindar and Paisa Akhbar, Lahore, March, 16, 1923) The Muslim Paper, the Vakil of Amritsar in its issue dated March 8, 1923, called upon the Muslim Divines to wake up and addressing an appeal to the Khalifa-tul-Masih II urged him to take up the Hindu challenge.

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Khalifa-tul-Masih in the Field

Khalifa-tul-Masih II had already taken to the field. He had been deeply concerned and had closely watched the develop-

ments in the United Provinces for some time. He had detailed Sufi Abdul Qadeer Niaz in early February of 1923, to survey the situation. His report was alarming. The Khalifa-tul-Masih II drew up a detailed blue print to fight every inch of the lost ground and to clear the whole affected areas of the invading Hindu infiltrators. In early March he told the Community to be ready to make all sacrifices for the holy cause of missionary counter-offensive against the heresy epidemic raging among Malkana Muslims of India. On March 9, he called for volunteers to operate in the field. He needed 150 men immediately to work in that area. They were to bear their own expenses and make adequate arrangements for the maintenance of their families during the period of their engagement with the enemy forces. They were required to serve for three months. They would have to cook their own meals, he said, and carry their own loads and sleep in the jungle and on the moors, travel on foot in burning sun and would not be permitted to accept any offers of hospitality or gifts and sweat and starve and obey their leaders even if their orders were wrong. He said only those who could bear that type of suffering and make that kind of sacrifice should come forward "God will not depreciate their sincerity. The hardness in their feet that walking bare-footed in jungles will induce, will serve them well on the day of resurrection when they will be required to cross over the bridge. Their abode after death will be a place of peace and rest ; it will be a place where the inmates will never suffer hunger or thirst. The hunger and thirst they will face for a few days here is nothing compared to this reward." He called upon the community to collect fifty thousand rupees for the purpose.

Appeal to Muslims

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Simultaneously addressing a stirring appeal to other Muslim sects, the Khalifatul-Masih II warned them that without a long and well-planned struggle there was little hope of winning the battle and that a lot of money would be needed. Hindus, he

said, had been working there for many years and had asked for a million rupee collection and since Muslims would be taking to the field at a late hour they would require twice as much. He offered fifty thousand rupees on behalf of the Community and a batch of thirty volunteers. He further assured them of more aid in the shape of workers and funds for their expenses. He invited them to a conference where all could meet and draw up an agreed plan. The Muslim Press, the 'Hamdam' of Lucknow, March 18, 1923—highly praised the timely response of the Khalifa-tul-Masih II to the critical situation facing the Muslims of affected areas and was equally skeptical of the reaction of other groups of Islam.

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The Community's Response

The community's response to the Khalifa-tul Masih's call was immediate and enthusiastic. Donations started rolling in like rain-drops and 1500 workers volunteered their services. Among them were attorneys, doctors, professors, teachers, graduates, young men, old men, women, even children from five (Mirza Munawar Ahmad, son of Khalifa-tul Masih II) to twelve years of age (Mian Muhammad Ahmad, son of Nawab Muhammad Ali Khan)

Besides money, there were offers of foodstuffs and wearing apparel and cycles and eye-shades. Those who had no cash sold their properties. The money was over-subscribed and the volunteers stood by, their number ten times the call-up requirement.

Field Work Starts

A 'Malakana Containment' office was opened in Qadian. It was handled by Sahibzada Mirza Bashir Ahmad, Sahibzada Mirza Sharif Ahmad and Nawab Muhammad Abdullah Khan.

Chaudhri Fateh Muhammad Sayal was appointed Amirul-Mujahidin, head of the field force. He started out with the first batch comprising Qazi Muhammad Abdullah, Sheikh Yousaf Ali, Sufi Abdul Qadeer Niaz, Sufi Muhammah Ibrahim, Dr.

Nur Ahmad, Bhai Abdur Rahman Qadiani, Mahasha Muhammad Omar, Master Muhammad Shafi Aslam, Chaudhri Badarud Din, Maulvi Zafar Islam, Mian Abdus-Sami, Muhammad Ibrahim Naik, Fateh Muhammad Multani, Aziz Ahmad, Abdul Latif Gujrati, Mian Khuda Bakhsh Momin, Habibur Rahman Afghan, Sayyed Sadiq Hussain.

This batch made its headquarters at Achnera, a village in Agra. Muslim notables of Jaipur headed by Chaudhri Nazir Ahmad Khan attorney-at-law and Niaz Muhammad Khan and Mahboob Khan welcomed the Ahmadiyya volunteer-workers with open arms. They felt greatly encouraged and said they were expecting them and could henceforth rest assured that there would be cheerful results as Ahmadies could be depended upon to fight the battle.

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Representatives Caucus

Other centers of Islam had also been buzzing with activity. The public demanded action. The Muslim Divines gathered together to discuss a joint program. They met at Achhnera and bandied words and arguments. The hard core of discussion was the leadership issue—the hardy perennial of Muslim political morass. There was no agreement and there was no end to argument either.

Chaudhri Fateh Muhammad Sayyal offered his services to "the Representative Body", promising to cooperate with them in every way. The Body was having severe intestinal troubles and all it could manage to do was to send back word to Chaudhri Sayyal to the effect that he was free to work on his own. His first task was to do a bit of recce work. Volunteers were divided into parties and each party was detailed to a District. Their job was to survey the situation in affected areas and to cheer up the non-affected area populations.

The field headquarters was shifted to Agra. Chaudhri Fateh Muhammad Sayyal prepared a chart of the entire territory

that needed immediate coverage. He needed more hands than the force at hand. At his request the Khalifa-tul Masih II despatched another batch of 22 volunteers. This group consisted among others of Chaudhri Abdus Salam Kathgarhi, Khwaja Ghulam Nabi, Editor Alfazl, Sufi Zillur Rahman Bengali, Munshi Abdul Khaliq, Munshi Muhammad Din, Hadi Ali Khan, Sheikh Muhammad Ibrahim Ali and Sayyed Azizur Rahman.

Preliminary Survey

A preliminary survey of districts of Mainpuri, Eta, Furrakhabad, Aligarh, Karnal, Muzaffarnagar and Bharatpur was carried out in a ten-day whirlwind tour by Bhai Abdur Rahman Qadiani, Sufi Abdul Qadeer Niaz, Master Muhammad Shafi Aslam, Sheikh Yousaf Ali and Khuda Bakhsh Momin.

Field Work Launched

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The field work was now begun in earnest and activities were stepping up. The head-quarters was strengthened. Maulvi Jalalud Din Shams was assigned the job of public speeches and debates in Agra. The volunteers went from village to village and called upon the Muslims to take courage in both hands and throw out the Hindu infiltrators. There were challenges and counter-challenges. The Muslim masses were now experiencing for the first time the taste of brotherhood—they had thought they had been abandoned and were left to the mercies of the Hindu chiefs and magistrates and money - lenders. There was everywhere a new excitement and a new courage and a new determination. Whole populations declared for Islam—they were back into the fold. In some areas the battle was tough. The Hindus had entrenched themselves strongly and the Muslim population had either been terrorized so much that they dared not make a protest or they had been bribed so heavily or poisoned against Islam so bitterly that only persistent efforts of the Ahmadi workers could be of some avail. There was neither lack of will nor of resources. The Ahmadiyya Field Headquarters was receiving a steady flow of directives, funds and men from the Khalifa-tul Masih who knew neither

sleep nor rest in the engrossing day-to-day developments of the massive campaign he had been called upon to lead for Islam in the heart of India where Muslims had ruled gloriously and justly for close on 700 years.

On April 6, another batch of 22 volunteers was on its way to the United Provinces. It consisted of Chaudhri Barkat Ali, Hakim Ghulam Ahmad, Qureshi Muhammad Hanif and Abdullah Khan.

Life and Death Battle

Sahibzada Mirza Bashir Ahmad and Nawab Muhammad Ali Khan also went to Agra on an iuspection tour. In the words of Sahibzada Mirza Bashir Ahmad the situation presented the spectacle of "a great war being fought on a 100-mile front with the forces of Islam and Hinduism locked in a life—and—death battle."

Agra, Mathura and Bharatpur were the hotspots. More men were needed there. And more came in. They were Sheikh Yaqub Ali, Qazi Abdur Rahim Bhatti, Mirza Mahtab Beg, Maulvi Muhammad Ismail, Munshi Qasim Ali Khan. Now there were one hundred fighters in the field. The Khalifa-tul Masih made adequate arrangements to keep the strength of field operators at that level through reserves and as one batch was called back another took its place. The other groups that joined the campaign consisted of Chaudhri Ghulam Ahmad of Kariyam, Sheikh Fazal Ahmad, Sheikh Bashir Ahmad Attorney, Mian Ataullah Attorney, Mirza Abdul Haque Attorney, Mian Fazle-Karim Piracha Attorney, Sheikh Muhammad Ahmad Mazhar Attorney, Babu Ghulam Rasul, Sayyed Fazlur Rahman Faizi, Sayyed Mir Mahdi Hussain, Maulvi Hakim Qutubud Din, Hafiz Malik Muhammad, Munshi Farzand Ali Khan, Malik Aziz Ahmad Attorney and Munshi Muhammad Abdullah Sannauri.

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The field of operations had widened by the end of April and extended to Aligarh and Qannouj.

Life of Hard Work

The Ahmadiyya workers cooked their own food and if they could not, they went without it. They walked on foot and sometimes had to travel through forests infested with wild boars and wolves and snakes. They carried their own loads and refused offers of service and food. Their activities were not confined to missionary work alone; they covered also areas of social service. In many cases of distress, Ahmadi volunteers moved in to do relief jobs.

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Brave old Lady Jummia

In Akram a village in Bharatpur State, the Muslim population had been pressured into Hinduism. Only the 70-year old Jummia, defied all threats, all entreaties and bribes. Even her sons advised her to join the Hindu religion to please the ruling circles. Jummia's only answer was "Son, I can never give up Islam even if my head were cut off." When the time of harvesting came, she could not get any help from her village. Her whole crop was in danger of perishing. Chaudhri Fateh Muhammad Sayyal directed the area leader Qazi Muhammad Abdullah to arrange the reaping. Qazi Muhammad Abdullah with a whole party of Ahmadi volunteers was soon on the scene. They had never handled scythes before but they managed to bring the harvest home to Jummia. These small and brave acts of relief and labors of love that asks no reward impressed the local population deeply.

Love Wins Battle

The self-denial and devotion of the Ahmadi workers and their simple and sincere approach and their passionate spirit of fellow-service, their brotherly and affectionate treatment of the poor Malkanas and their discipline and unitiring involvement in the holy war won the hearts of the victims of Hindu cunning and cruelty and impressed so deeply the Muslim public that not only the battle was won but a new chapter had been added to the

achievements of the Ahamadiyya Movement. While glowing tributes were paid to them for their gallant fight, the non-Ahmadi divines and organizations came undcr shattering criticism as ease-loving deserters, run-aways and fifth column disrupters.

Press Tributes

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The *Zamindar* (Lahore, April 8, 1923), wrotes:

> "The devotion, spirit of sacrifice, enthusiasm and compassion that have characterized Ahmadiyya brethren's struggle in this mission is a matter of pride for every Muslim."

The *Hamdam*, (Lucknow, April 6), observed :-

> "The worthy efforts of the Qadian Community in this behalf deserve highest praise and other Islamic associations would do well to follow in its footsteps."

The *Mashriq* (Gorakhpur, March 29, 1923) commented :

> "The speeches and writings of the Ahmadiyya Leader have made a deep imprint on his followers. In this holy war only this community is in the forefront and ahead of all others."

The *Vakil*, (Amritsar, May 3, 1923) editorially wrote :

> "We openly declare on basis of factual knowledge that the Qadian Communisy is doing a most splendid job."

The *Nur*, (Aligarh May 3, 1923) remarked :-

> "Of all the organizations that have entered the lists in respect of this good work, the Qadian Community deserves the highest credit."

Reaction of the Enemy

Even the enemy camp felt the impact of Ahmadiyya counter-offensive which was mustering strength week by week and liquidating hostile pockets with an amazing speed. The Hindu Press was taken by surprise. The *Arya Patrika* (Barielly,

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April 1, 1923) said :

"Of all the Islamic associations and organizations working to hold the Malkanas back from joining their Hindu brother-Rajputs, the enthusiasm and activity of the Ahmadiyya Movement deserves truly great praise."

The *Jivan Tat*, (Lahore, April 24, 1923) said about the role of the Ahmadiyya community in the Malakana reclamation campaign "their spirit of sacrifice and zeal for the propagation of their faith are indeed praiseworthy."

The Rozgar, (Agra, May 1, 1923) in a tribute to the Ahmadiyya Movement observed :

"There is no doubt about it that of all the delegations and lecturers and lovers of Islam active in this field, the Qadian Community is at the top."

How Responsible Muslim Leadership Reacted

The planned Hindu campaign of wholesale conversion of Muslims had grave repercussions in the entire Muslim population of India. The divines and the Muslim religious organizations fumed and fretted and talked big but did little as they could come to no agreement among themselves. They even convened a representative Conference in Agra which became a hot-bed of cross-fire among them. A goodly number of their workers however visited affected villages where they had a mixed reception in certain places where Hindus had succeeded in stilling or stifling the voice of Islam. In other areas which still brewed in the melting pot, they received a hearty welcome first. Working among illiterate people whose immediate neighbors are hostile and powerful requires skill and guts and money. The Muslim workers had no plan to offer, money was lacking and guts were dry as the enterpreneures were not used to dolling out funds—they had been long a parasitic growth and their knowledge also was very limited. After lining their innards, with juicy meats and farina pies they broke camp, leaving

behind a disillusioned, discouraged and disspirited Muslim population, now a very much easier prey for the prowling vultures the Hindu Arya Smaj had let loose in the territory.

Anti-Ahmadiyya Front

Since the non-Ahmadi religous leaders and associations failed to launch a sustained counter-offensive against Hindu offensive as they had no agreed plan, no organized band of workers and no popular leadership, they organized a front against the Ahmadiyya volunteers corps in action in the battle ground.

These so-called Islamic organizations, the 'Jamiatul' Ulema, 'the representative missionary body, the 'Razai-Mustafa' and the Khuddamul 'Sufiya', joined hands in a mud-slinging campaign against the Ahmadiyya workers. They frequented the populations that had been reclaimed to Islam by the Ahmadies to tell them that the Ahmadies were worse than Hindus and that re-conversion to Islam through them was meaningless. They had invented quite a few lies to bolster their anti-Ahmadiyya smut propaganda, as for instance, Ahmadies worshipped a flag they had pitched in Qadian, the Promised Messiah claimed to be God and superior to the Holy Prophet, Ahmadies performed their Hajj pilgrimage in Qadian, they were British agents, they would kidnap the children of the Malkana Muslims and that they were giving education to Malkana boys but would later claim all the money they were spending.

Two-front confrontatiou

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Ahmadies had now to fight on two fronts. They accepted the challenge though it was very hurting to have to take defensive action against fellow-Muslims but to save victory and to save large populations of unsuspecting, ill-informed, helpless and bewildered Malkana Muslims, was a primary duty.

Muslim Press Appeal

The Muslim Press raised its voice of protest and pleaded

with the Muslim divines to halt their anti-Ahmadiyya nonsense, for, according to *Zamindar* (Lahore, May 17. 1923), it was far better for a Malkana to become an Ahmadi than to accept Hinduism. Even if all the six hundred thousand Malkanas decided to join a particular camp of Islam, they will be counted as Muslims, but if they become Hindus, they would be adding to the power of the enemy, it argued.

Maulvi Mumtaz Ali Editor *'Tahzibe Niswan'* Lahore, in its issue dated May 2, 1923, commenting on the attitude of the Muslim divines to the Ahmadiyya Movemedt activity observed that of all the groups the Ahmadiyya missionaries had achieved best results in their re-claim operation, but he was amazed to learn that the Muslim clergy had declared the Ahmadies heretics. It appeared to him that "The Muslim clergy of the day were not qualified for converting non-Muslims to Islam. They have instead elected to declare Muslims out of the pale of faith."

The Malkana Muslims of a village re-joined Islam and started five daily prayers under the supervision and instructions of an Ahmadi missionary but through the mischievious whispering campaign of a non-Ahmadi priest, they turned against their Ahmadi teacher. Left without a leader they soon reverted to their earlier state and dropped prayer and duties of worship.

In Anwar, an important village on the border of Bharatpur State, where the Hindu Maharaja had placed a ban on the entry of Ahmadi missionaries, an Ahmadi Center was founded to cater to the needs of neighbouring Muslim population. The villagers were re-converted but when a non-Ahmadi priest went there with big but empty offers of help, the entire population developed cold feet.

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In Farrukhabad, Hindus besieged the house of the Ahmadiyya missionary, Master Muhammad Shafi Aslam to force him out. One Maulvi Al-e Nabi invaded his office with a large crowd and threw him out of the premises. His group also threatened to murder Abdur Rashid, another Ahmadi missionary. In Ashar,

Hindus beat up Mirza Ghulam Rasul, an Ahmadi volunteer, with clubs. The Hindu police officer of Akram externed all the Ahmadi missionaries from the locality.

Ahmadies Hit Back

Ahmadiyya volunteer corps rose to the occasion with splendid grit and courage and smashing their way through every obstacle and barn-storming every opposition, they handled the situation with patience, tact and heroic endurance. Literature, schools, mosques, talks, debates and lectures, wells and hospitals were new features to which Malkanas had not been used—Ahmadies gave them the gifts in abundance. Maulana Jalalud Din Shams was foremost in public exchanges that took place between him and Hindu priests in Bhongaon, Bemori, Mathura, Agra, Sahohen, Mainpuri and Delhi and these exchanges made a tremendous impression. Non-Ahmadi Muslims went to the extent of prevening Ahmadies from building mosques. In a village in the suburb of Hathras, the Ahmadi mission started a Quran Class in the courtyard of a local Muslim. When the Ahmadiyya proposal to build a Mosque there was put to the Muslim owner of the property, he said: "I have been quiet until this moment. Now that you have started talking about building a mosque, I must speak up. Look, the week you started saying prayers, my cow died. When you started congregational prayer the following month, my oldest daughter fell sick and is still laid up. Now it is a matter worth your deliberation. When God is still a bit far from us we have these afflictions, if His house was raised here, He will surely kill us all. Not one of us is likely to survive."

The above story was related by a non-Ahmadi Muslim, Dr. Muhammad Ashraf of Muradabad in the *Naqoosh' ap Biti* number of June, 1964.

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Turn of the Tide

The tide had turned by the middle of September, 1923.

Hundreds of workers had served and starved, travelled bare-footed, slept under the stars or had gone without sleep, had beatings, were exposed to danger of death, but had striven hard and continued inching their way to the heart of the problem, with burning faith and with overpowering zeal and undaunted determination, obeying every order to its minutest detail until they had ferretted out every Hindu agent from his burrow into the open. Malakanas had, in fact, never known Islam. Once in a while, on the occasion of Eid and on some other important day, they would wash up, change and in colourful robes stand behind the leader for a prayer few could really recite. They knew little of the postures and positions one has to take—the ruku and sijda—a monitor who stood apart would guide them with the words "My brethren now bend down on your knees" and again "My brethren now lie down the length of the floor."

Islam Reborn

But through their contact with Ahmadi educators, they became well-versed in all the duties of worship and imperatives of faith. It was a new era for them. Islam was taking its birth in their hearts, in their hearths and in their homes.

Hindus Beat Retreat

The Hindu force that had indulged in jubilation over its early and surreptitious victories was now on the run. It had suffered the severest humiliation and was publicly denounced by its own people as an utter failure.

Shardhanand in a Hole

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Shardhanand, the extremist leader of the Hindu offensive, was now placed in the most unenviable predicament. He had failed. A lot of public money had slipped down the drain. The victory that had been scored in the early stages had turned into open rout. He could ask for neither funds nor volunteers any more. He had exhausted all his resources. In a stupid state of nervous tension like the drowning man, he clutched at a straw. He

invited the Muslim world to polemics on the comparative merits of Islam and Hinduism. The Ahmadiyya Movement accepted the challenge and asked him to fix the venue and the date.

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Unity Commmittee

In the meantime, the All India National (Hindu-dominated) Congress had called a special session to consider the deteriorating Hindu-Muslim situation following the Hindu-launched anti-Muslim conversion offensive and the Hindu-provoked Muslim counter offensive. Maulana Abul Kalam Azad, the Muslim congress leader, in his presidential address, appealed to his countrymen to drop both the conversion and reclamation campaigns, as the two movemnts had struck at the heart of Indian unity completely upsetting the apple-cart of the Congress. A unity Committee was formed Its membership comprised, Pandit Shardhanand, Pandit Malviya, Maulana Abul Kalam Azad, Dr. Kitchloo, Hakim Ajmal Khan, Maulvi Shabbir Hussain, Maulvi Habibur-Rahman, Pandit Moti Lal Nehru, Mr. Kanda, Mrs. Sarojini Naidu, Mr. C. R. Das, and Dr. Sattiya Pal.

Shardhanand Quits

Shardhanand took this opportunity to retract his challenge to polemics "in *the interest* of *unity*." The Hindu Press could not swallow the pill. Shardhanand felt he was no longer the favourite son. He retired from the field for "*reasons of health*".

Unity Formu'a

The Unity Committee, agreeing in principle with the proposal of Abul Kalam Azad, appealed that both the Hindu and Muslim leadership should call off their campaigns and recall outside elements and leave the local population to decide the issue among themselves.

Khalifat-ul-Masih's Reaction

When this report reached Qadian, the Khalifat-ul-Masih II directed Sahibzada Mirza Bashir Ahmad, who headed the 'Malkana

Containment office", to wire his protest to Dr. Ansari, Hakim Ajmal Khan and Dr. Kitchloo against the understanding as it was unjust and un-Islamic in that it allowed Hindus to retain their victories and prevented Muslims from further re-conquests and that the Ahmadiyya Movement would continue to operate in the area as long as there remained even a single Muslim still to be reclaimed to Islam.

The Unity Committee had now to decide which of the parties would first withdraw their men from the disputed area. The Muslim members were willing to take the initiative. The Khalifa-tul-Masih's protest fell like a bomb-shell. Shardhanand said he was not prepared even to negotiate with any Muslim group, as any settlement between him and them would be meaningless unless the Ahmadi representatives were signatories to such an understanding because, he said, the whole show belonged to the Ahmadies.

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Ahmadies Invited to Parley

The Muslim leadership had so far totally ignored the Ahmadiyya Community hoping to bye-pass it successfully. But now it dawned on them that they had been barking the wrong tree-the forces they had offereed to withdraw were nowhere in their battle dress and it was the Ahmadiyya volunteer corps that had kept the heat on, and if they were left undisturbed, the Hindu-Muslim unity lingo would be un unintelligible jargon. Hakim Ajmal Khan, Muhammad Ali Jauhar and Dr. Ansari, in a joint telegram, requested the Khalifa-tul-Masih II to send his representative to participate in the deliberations of the Unity Committe.

The Khalifa-tul Masih II deputed Sheikh Yaqub Ali Irfani, Chaudhri Fateh Muhammad Sayal and Khan Sahib Zulfiqar Ali Khan to meet with the Unity Committee.

In a written message to them, he assured them of his whole-hearted co-operation in their efforts to restore peace-ful relations between Hindus and Muslims, but he stressed the im-

portance of building up unity on lasting foundations and warned against the dangers of make-shift arrangements which, he feared, could only prove disastrous in the end, leading to another conflict.

Ahmadiyya Demands

The Ahmadiyya delegation reiterated their view that so long as a single individual remained outside the fold of Islam, reclamation campaign shall continue. The Committee failed to work out a peace formula.

Field Day For Ahmadies

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The Hindu and Muslim workers however started pulling out of Malkana territory, the Hindus because of utter failure and Muslims because they were recalled. Now the Ahmadiyya workers were having their field day. They started consolidating their gains. The Khalifa-tul-Masih II divided the entire territory into three main centers with an Amir as the head and half a dozen missionaries in each unit. (Copyright)

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Problems of Muslims and their Solution

In an appeal addressad by him to Muslims of the world, Major Abdul Hamid, Ahmadiyya Missionary of Islam in Japan, who also served in that capacity in England in 1962 and in U. S. A. (1963-66) where he built up a Mosque in Dayton, Ohio, says :

During the course of my missionary work, I came in contact with Muslims of many countries. They generally talked about the immense problems facing them and wanted to know if their solution was possible from the Islamic point of view. Muslims in Arab countries find themselves threatened by Jews in Israel and those in Pakistan by Hindus in India. Other Muslim countries have also problems of diverse nature. Economically, politically and militarily none of the Muslim countries is self-sufficient and stable enough to lead a secure and independent life. In view of their glorious past, gloomy present and uncertain future their anxieties are but natural.

As a matter of fact, Islam is the true religion of God. We read in the Holy Quran :

> Surely the true religion with Allah is Islam. 3 : 20.
>
> And whoso seeks a religion other than Islam, it shall not be accepted from him and in the life to come he shall be among the losers. 3 : 86
>
> This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as your religion. 6 : 4

True believers in Islam have been promised superiority over others in all respects. The Holy Quran says :

> Slacken not, nor grieve, and you shall certainly have the upper hand, if you are believers : 3 : 140

Muslims in the past rigidly followed the teachings of Islam

with the result that whereever they went they were successful in their mission and had always the upper hand. Even the Christian scholars who are generelly given to misrepresenting Islam are compelled to admire the achievements of early Muslims. In his book entitled, 'The Way Of The Prophet', David Brown, B.A., B.D., M.Th., Canon Missioner of the Episcopal Church in the Sudan, writes :

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"Muhammad was one of the great figures of history, and to that the continuing vitality of Islam over thirteen centuries bears ample witness. No-one indeed can withhold his admiration from the one who, beginning as a simple preacher in Mecca, triumphed over persecution and disappointment and courageously emigrated to Medina, there in ten short years to unify the greater part of Arabia, and to establish the Muslim community so surely that within ten years of his death, his followers were masters of Syria, Persia and Egypt. It was, however, no mere military victory like that of Alexander, Napoleon, but the achievement of a Prophet who spoke and acted in the name of GOD, and who inculcated into the proud self-sufficient merchants of MECCA and the pagan Arabs of the desert alike the humbling ever-present fear of GOD and the practices of piety, prayer, fasting and almsgiving. We feel indeed an immediate sympathy with MUHAMMAD, and sparing his attacks on Christianity, we see in him the partial fulfilment of some of our own natural longings and desires : there can indeed be few of us who have not sometimes wished to reform our society as successfully as he did his, and to do it in the name of GOD and in the face of opposition. We can understand, therefore, the claim

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> of Muslim teachers that "Islam is the natural religion of man or a religion to the truth of which human nature bears testimony". (pp. 68-69).

Unfortunately Muslims of today have slackened and are divided. The forces of evil and darkness are taking advantage of their weakness and are trying to harass and harm them in every way. But let me give you a glad tidings that their days are numbered. The tables will soon be turned by the Grace of Allah and those who are trying to crush ISLAM with material forces will be crushed by the secret forces of Allah as promised by Him in the Holy Quran and in the fresh revelations received by Hazrat Mirza Ghulam AHMAD of QADIAN, INDIA (1835-1908 A.D.), the Founder of the Ahmadiyya Movement in ISLAM. Unlike Christians to whom GOD does not speak and therefore their scholars have begun to believe that He is dead, God of ISLAM is a Living God Who speaks in clear words to His faithful servants as He likes. In the Holy Quran we read :

> Those who say Allah is our Lord, and then hold fast to it, angels descend upon them with the revelation, 'Fear not, nor be grieved but be happy in the realization of the paradise which you were promised. We shall be your friends in this life and in the life to come, and you will receive all that you desire and all that you ask for'. (41 : 31)

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GOD extensively spoke to Hazrat AHMAD and gave him glad tidings of the ultimate victories of Islam and defeat of its enemies.

Hazrat Ahmad is the Promised Messiah and the Promised Mahdi whose advent was foretold by the Holy Prophet of Islam.

By his advent God has established the Khilafat which he had promised in the Holy Quran.

> "Allah has promised to those among you who believe and do good works that He will, surely,

make them Khalifas (successors) in the earth, as He made successors from among those who were before them ; and that He will surely establish for them their religion which He has chosen for them ; and that He will surely give them in exchange security and peace after their fear ; they will worship Me, and they will not associate anything with Me. Then whoso disbelieves after that, they will be rebellious." (Al-Quran 24 : 56)

Message of the Promised Messiah

The message that the Promised Messiah gave the world is as follows :

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"The only religion which can now redeem mankind and lead them to salvation is Islam and the last Divine Word by which man can find God is contained in the Holy Quran, and the last Divine Lawgiver is Muhammad, (peace and blessings of Allah be upon him). The Lord of Heaven and Earth has sent me to bring the world back to God and His Word and His Prophet, whom they have forsaken, and to preach His Word to the nations and to lead them back into His Kingdom and to bring back those that had become separated from Him ; and to give faith to the faithless, eyes to the blind and ears to the deaf ; and to heal those whose bodies have been corrupted by leprosy ; and to raise the dead ; and to awaken those who slumber ; and to conciliate those who are estranged ; and to reform those who are corrupted ; and to raise those who are fallen ; and to look after those who are helpless ; and to open the gates of the Kingdom of Heaven unto those who are rejected.

Ye men whatever your religion, the gates of God's Mercy are open unto you, believe in the One God and follow Muhammad (on whom be peace and blessings of Allah) and heaven shall shower its blessings upon you and the earth shall bring forth its abundance."

The Promised Messiah has shown signs after signs and miracles after miracles. A large number of his prophecies have already come true. Many of his prophecies are awaiting fulfilment and we firmly believe that they too will come true in due course of time.

Unfortunately the world did not recognise this Great Messiah of Islam but turned a deaf ear to his message of love and peace with the result that it finds itself in confusion and fear. This century has seen catastrophe after catastrophe. Calamities of diverse nature befell all parts of the world. Severe earthquakes, epidemics, floods, tornadoes, famines, World War I, World War II, civil wars, cold wars and hot wars in almost all parts of the world have brought about death of mankind and destruction of properties on a scale unheard of before. There seems to be no end to human suffering yet. Many mighty nations have been reduced to nonentites and a head-on collision of the rest of them seems to be imminent. Has not the time come when the people of the East and of the West should wake up from their slumber, open their eyes and see that the only ray of hope left for their physical and spiritual survival is to come back to God and follow the Holy Prophet of Islam and His Messiah who appeared in our age.

Victory of Islam

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The Almighty God gave glad tidings of the victories of Islam to The Promised Messiah. Addressing him He said :

"Rejoice, your hour has struck. Now the feet of the followers of Muhammad will be raised to the highest pinnacle of glory."

It is a pity that one who had come to relieve Muslims of the strains and stresses of life has not received due recognition from them. But those who hearkened to the voice of God and followed the Messiah of Islam made tremendous sacrifices for the cause of Islam with the result that today the Missions of the Ahmadiyya Movement in Islam are to be found in almost all those countries which did not place religious embargoes on them or where religious practices are free from restrictions of any kind. This Movement with scanty resources at its disposal has been able to build Mosques, establish academic institutions and medical clinics in various parts of the world. Under the able guidance of the Spiritual Leaders of this Movement the Holy Quran has been translated into many languages and given wide publicity. Literature in various languages containing the detailed teachings of Islam has been produced and distributed in large quantities in every corner of the world.

I am one of the humblest servants of Hazrat Hafiz Mirza Nasir Ahmad who is the present Imam (Head) of the Ahmadiyya Movement in Islam. I am writing this paper because my heart bleeds profusely and my eyes shed tears of blood when I read in the news that Muslims all over the world are in distress and that they do not find themselves any match for their enemies. Muslims of the Arab World are threalened by Israel and those in Pakistan by India, but the task given to the Promised Messiah by God is much greater in size and much bigger in scope than silencing Israel and India. Addressing a mammoth gathering of no less than one hundred thousand Ahmadis in December 1942 our late Imam Hazrat Mirza Bashirud Din Mahmud Ahmad said:

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> "I assure you that the New Order will not be inaugurated by Mr. Churchill or Mr. Roosevelt. Declarations like the Atlantic Charter will accomplish nothing. They are full of defects and shortcomings. New Orders are always established in the world by Prophets raised for the purpose

by God. They have no bitterness against the rich, and no bias for the poor. They are neither from the East nor of the West. They are the Messengers of God who proclaim the teachings which furnish the foundations of true peace. To-day also peace will be established only through the teachings of the Promised Messiah (on him be peace), the foundations of which were laid in Al-Wasiyyat in 1905.....Eighteen years ago, in 1924, I explained in my book Ahmadiyyat or the True Islam, the fundamental principles essential for securing peace. This explanation was based upon the texts of the Holy Quran on the subject and the disclosure was made by me under Divine guidance....."

(New World Order page 115)

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Let every one of you hearken to the voice of God as we did; let every one of you come under the shade of the Spiritual Khilafat which God, your God, has established for your welfare and benefit. Let there be no rift in your ranks and no language or other barriers should separate you. United should you think and united should you work and united should you move. If you do so the enemy will lay down arms but if he takes up arms against you after you are united in the Spiritual Bond the Angels of Allah will descend to assist you and crush your enemies as they did in the battle of Badr and other confronta tions of the early Muslims with their enemies. Amen!

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